

The Notre Dame Scholastic

DISCE · QVASI · SEMPER · VICTVRVS · · VIVE · QVASI · CRAS · MORITVRVS ·

VOL. XXXVIII.

NOTRE DAME, INDIANA, MARCH 4, 1905.

No. 21.

The Sceptic.

MICHAEL J. SHEA, '04.

THE sceptic sneers away his very soul,
And binds in many folds a bandage tight
About his eyes, lest a beam of light
Might by some chance creep through; and then the
dole
Of fame and lucre which is his might roll
From his weak grasp. Alas! when every night
And day, nay, every moment, is bedight
With God's own presence, that a fool should toll
The jangling bells of discord, and awake
In trusting minds a sad inquietude;
Should wreck a simple faith and ruthless break
A life of happiness. Base servitude
To earthly fame! He would dethrone his God
To gain from fortune but a scornful nod.

The Laborer.

EDWARD F. O'FLYNN.



WE have crossed the threshold of the twentieth century, and as we look back through the great corridor of ages we may attempt to note partially a few of the many and marvelous changes which have taken place since man's creation.

It is, indeed, an extremely interesting sight, this long vista of centuries. And the one thing immediately noticeable is the steady advance of civilization. Far back where the gray light breaks into the passage we may catch a glimpse of primitive man, living in his communal band, with no idea of land ownership; and his faint conception of personal property being a few weapons and his scanty wearing apparel. But as he comes nearer to us we find his wants increasing, and he becomes

dissatisfied. He desires a change; a change to something better—this has been the keynote of advancement. Man's endeavor to minister to his ever-increasing wants has resulted in our present stage of civilization. Thus it is that when we maintain that the existing condition of the laborer should be improved, we put forth the assertion with the thought that we are only emphasizing the right which the laborer as man possesses.

Man is the king of animals, the crowning work of creation; as such he has the right to demand for himself a betterment of his former condition. To take away this right is to put him on a plane with the brute; for the wants of the horse to-day were the wants of the first horse; but the wants of the man to-day are far greater than those of his prehistoric ancestor. It is a fundamental principle of advancement that increasing wants be satisfied; consequently, the laborer's condition—would he, as man, keep abreast with advancing civilization—must be bettered. That this should be done in our country, let us consider the object of government with regard to him, and then compare what ought to be with what actually is. The object of government is threefold: first, to protect itself from enemies without; second, to establish justice within; third, to promote the general welfare.

That we have defended ourselves from enemies without has been our pride; that our banner has inspired the world with awe and respect has been our grandest boast. But who is it that has driven the intruder from our shores? Who has made Old Glory to be feared? Who, more than a century ago, "fired the shot heard around the world?" Who froze to death at Valley Forge? Who followed Washington across the icy

Delaware? Who wrested the sword from the tyrant's hand at Yorktown? Who gave freedom to the western world? Who? The toiler. When the mighty waves of civil strife dashed against the ship of State, threatening to wreck every beam and spar; when vulturing nations hovered near, waiting till the turbulent, seething waters would hurl the wreckage on the rocky, broken coast,—who fought most valiantly to save her and to bring her safe to harbor? When capital closed its vaults and refused to loan the government a penny, who, at the sacrifice of everything and of everyone dear to heart and home, fought to preserve the Union? Who did all this that we might not *lie* when our Declaration of Independence thundered to the world "All men are born equal with certain unalienable rights, among which are life, liberty and pursuit of happiness?" Who did it? The toiler. It is upon this we assert that the laborer has done his mighty share to promote the first object of government. This first object is the most important; for when it does not exist, and a nation is harrassed from without, it is impossible to promote the other two principles of government, namely, to establish justice within, and to promote the general welfare. The latter two are dependent on the first, and are privileges which a people enjoy because of the existence of the first. Now we base our claim on this: that because the laborer has done his share toward the establishment of the first object of government, he is entitled to the privileges that follow therefrom. But does he receive them?

The second object is to establish justice within. It has to do with the protection of the citizen, his "unalienable right to life, liberty, and the pursuit of happiness." Life, liberty, and pursuit of happiness, the very keynote of our national existence, the one thing dear to man—for who is so base as to be a slave?—the one thing which caused our revolting fathers to flaunt the banner, "Don't tread on me."—To most laborers the words have little significance; others they mock: mock them, because in this broad, free land of ours, this America, what liberties have they? "What is liberty?" asks the workman of many hours, and we find the echo in his poorly-clad child. Liberty

means freedom: freedom to live, to study, to read, to train our mental and physical being, to think of a higher destiny than this earth to which we are bound by the necessities of our being. Liberty is time—free time. The more time we have the more liberty we enjoy. And free time is one of the fundamental differences between the citizen and the slave. But if a man works long hours for a wage which is barely enough to pay his grocer and landlord, and to do which he is often forced to go without some necessary of life, is he any more than a slave? When this is true, how does the workman receive his share of the second object of government? Where is his liberty? What pursuit of happiness has he? For him life is a mere purposeless existence.

The third object of government is to promote the general welfare. To do this the most efficient means are public libraries and our free educational system. Circumstances, however, force the laborer to send his children to work to help support the home. When this is done, when men and children work long hours in factories, how can they enjoy the capitalist's volumes? How take advantage of the philanthropist's colleges? This being true, how does the workman receive his share of the third object of government?

We have seen in the first place that, according to the principle of man being the master-work of creation, the laborer in any country has a right to better his former condition. Moreover, in the second place we have seen that because the principles on which our government is founded are disregarded, the workman does not receive his due. He is clearly entitled to higher wages and to shorter hours. But there arises that trite cant: "He's never satisfied." No, he's never satisfied. Look at him! What has he to be satisfied with? Compare his condition with that of his brother capitalist. While one travels the world seeking where he may sink his gold in libraries and public buildings, another lives in abject poverty. See the philanthropist bow in recognition of a world's sweet applause, yet note his opposition to the laborer's request for an increase of salary amounting to ten or twenty pennies a day? If our nation is to be adorned at the expense

of her citizens, let us away with these structures. Shall we, Egyptian-like, rear mighty edifices that succeeding generations will mark as the monuments of oppressive kings and the tombstones of a trodden people? Yet it is almost true. While the dukes and counts of money's court quaff bumpers to Bacchus, men die in tenements; while capitalists sleep on gilded couches, mothers perish from poverty in slums; while fortunate youths squander thousands, children toil for bread; while labor bows despairingly to gather crumbs, capital hoards up its pile; while tottering age slaves to be fed, and babes are worked for meagre pay, men purchase empty honors and waste millions;—while men are haunted by the dreadful fear of the future, and see the clouds of economic distress gather over them, is it any wonder that they give ready ear to the socialist demagogue who offers a solution, incredulous and utopian as it may appear to the economist!

When capital turns once too often the press of greed, is it any wonder that the cry of the worker, weak at first, is taken up by another and heralded back to the ranks of the mighty army of laborers? Then, see how the massive line sways; how restless it seems. You can hear the suppressed threats and curses. It grows mutinous; and suddenly down the steep mountain side rushes the human glacier. Wrongs and crimes and injustice add impetus to the thundering mass, and what will stop it? On it comes. Civilization and society and a nation's glory stand in the way; but what are they when seven millions of men, made mad by abuse and frenzied with despair, lose their reason and seek retribution in bloody riot? And oh, the ruin and desolation spread, as men furiously throw themselves against the barriers of the law which for so long have held back the splashing, turbulent tide of social revolution. Yet we can not deny it, the gap between labor and capital is widening. Machines do the work of twenty men; the business man becomes a laborer, the shopkeeper an employee. There arises the two great factions: the ever-decreasing number of capitalists till they merge, and the ever-increasing mass of laborers. Thus arises class antagonism.

Now that we have looked at the laborer,

and considered somewhat his rights, let us turn to the capitalist, and see what rights are his. Let us away with much of the demagoguery with which social enthusiasts are too liable to abuse him. Has he rights? Yes, the very fact that he has wealth gives him the three unalienable rights—life, liberty and pursuit of happiness. Wealth may not guarantee him life secure from the red-handed anarchist, but it gives him the requisites to preserve it, namely, the necessities of life. As to liberty and pursuit of happiness, he enjoys these to an enviable measure. But the fact that wealth combines is not in itself regrettable. It can not be denied that a systematic and perfect arrangement will lead to the best results, nor that concentration of capital and business tact will lead to better effects. Neither should it be regretted that a vast amount of capital is held by the individual.

Circumstances require that to carry on successfully any branch of industry a vast amount of capital is indispensable. Capital has been responsible for the great material progress we have made in steam, electricity and machinery. Economics teach that it is a principal factor in production; we can not get along without it no more than we can get along without the other element, labor. But if labor and capital are indispensable, as we know they are, why is it that such antagonism exists between two elements which should, according to right reason, work in harmony? It is because wealth is power, and the concentration of it means putting power in the hands of the few. It means an aristocracy. Let it be understood that the laborer does not hate the capitalist merely because he is rich. As a matter of fact, he honors him, and why shouldn't he? The successful millionaire deserves praise. He is an example of what tact and industry can produce. It is because the capitalist uses his wealth, his concentrated power, to the detriment of the laborer, to grind and to humiliate him, to impoverish, and, by improvement, to degrade him, that such antagonism exists, that such a warfare is carried on. To do away with this antagonism, to produce harmony between labor and capital, is the great social problem; it is the mighty question; and what solution can be offered? what answer suggested?

Socialism can not do it. Our various political parties have tried it with little success. Each year the conflict grows fiercer, till we are now on the verge of the crisis, and the problem grows more complex.

In the discussion of a possible solution, we must know that it is the misunderstanding between the classes that causes the fight. The misunderstanding on the side of the capitalist coupled with the natural desire for gain at any price; and the misunderstanding on the side of the poor, augmented by their blindness to recognize certain rights of the capitalist. In the great disputes which arise between capital and labor, because of this misunderstanding, it is imperative to offer a solution which is immediate. Why not establish a legal board of arbitration in which labor and capital would be equally represented, and have the decisions of such a board final? Then we would avoid those long, dreary "lock outs," and disputes would be amicably settled.

Although some such system might be plausible and offer immediate relief, there must also be instilled into the American people a few great and forgotten principles; principles that make us realize that the rights of labor and capital are correlative and involve mutual duties; principles that temper the pride, the vanity and the avarice of the rich; that make them respect the laborer as a man, not regard him as a chattel; that say men have souls and limits of endurance; that say it is a sin crying to heaven for vengeance to defraud a man of his wages; principles that command capital to give a wage that will enable men to live decently and honestly; that abolish Sunday labor, so that men may rest and do homage to their God; that tell the laborer he must perform faithfully his duties and not injure another's property; that tell him to educate his children and rear them strong and brave so that they might defend their country; principles that say the home is the most fitting place for woman, and teach that money is a means to an end, not an end in itself. And these great principles are Christ's—the principles of religion. Religion commands charity to the rich man and urges him to uplift society. And who is more capable than he? Now

that such motives are not impracticable may be seen from this: a giant manufacturing concern recently gave Saturday afternoon to its employees, affording more time for rest. Another establishment increased the salary of every man and suffered no loss. Some years ago a mining corporation paid its workmen a fair salary for ten hours' work; now through state legislation the laborer's salary has been raised and the hours shortened, still the concern outstrips competitors and each year's proceeds exceed that of the preceding. There are many instances that may be adduced, showing that after strikes capital has granted labor's demand, and still the profits show no perceptible decrease.

It is only a form of avarice, this unwillingness to increase the hire of the laborer. When our capitalists recognize the laws of God and nature; when our labor unions do likewise; when a society of Christians live as a Christian society; when the perverting socialist and the demagogue will have ceased to be, because of their false principles; when labor and capital recognize mutual duties and rights; when a people will cease to worship money, but govern their lives by the laws of the Omnipotent, then will we solve the social problem. It seems improbable now; but after a people have arisen from the conflict into which blindness and forgetfulness are leading them, after they have spent their riotous strength, then will they gradually awaken to the fact that they were mistaken; then will they give ear to the now disregarded voice of the Church; then will they see that as ever she is right; then will they know that Hanna spoke truly when he said: I believe that the best friend and protector the people and flag shall have in the hour of trial will be the Roman Catholic Church, always conservative and fair and loyal. This is the power that shall save us."

It is in that "life beyond life" which Shakespeare either cared not, or knew not how, or feared, perhaps to tread, that Dante is most at home. The world beyond the threshold of eternity is the sphere in which his genius dominates.—*Rev. J. Miley, D. D.*

Varsity Verse.

A SONG OF WINTER TIME.

SING me a song of winter,
Of snow and of leafless trees,
Of a lonely bird whose lover
Fled with the autumn breeze.

Sing me of fallen blossoms,
Blighted by winter's sting;
Sing of the unborn flowers
Waiting the breath of spring.

Sing of the hoary morning,
The mountain with snowy head,
And of the day star rising
Out of its amber bed.

Sing of the lingering sunset,
That kisses the mountain height,
Whose white brow flushes crimson,
Ere hid by the cowl of night.

T. E. B.

THE PRESENT MOMENT.

Rich heir of all the bygone years,
The sire of ages yet to be,
A thousand hopes of high careers
Thou bringest those alive to thee.

W. A. B.

WINTER SCENE.

As far as eye can see
The drifted plain of white,
A spotless tract leads where
The sun sinks down from sight.

The view unbroken lies,
Save here and there bare trees,
Whose skeleton-like arms
Scarce hold the fleeting breeze.

Long leagues of gleaming white;
A slaty sky o'erhead;
Empty and lonesome all,
For nature seems as dead.

A. McF.

DREAMS.

We come when twilight comes
And purples the snow,
And when the stars flame out
We go.

Grey carriers of hope,
We bring new pledge of day;
We bear the sting of loss
Away.

C. L. O'D

This life a mirror is in which I see
My smile or frown reflected back to me.

W. A. B.

IN THE ATTIC.

The snow comes in at his window-sill
With winds that yell like fiends,
While the poet writes of the zephyred spring
For the April magazines.

C. L. O'D.

"Ten Nights in a Bar-Room."

J. T. L. '06.

Night had fallen when the whistle in the Studebaker factory announced the end of another day's toil. Men carrying dinner pails filed out into the street, rumpling up their coat collars. It was miserable outside—drizzling, worse than rain. Most of the comments on the weather were muttered curses. A long day of grind and dirt puts a man on edge, where he can be easily made angry. In the street, a newsboy scanned the faces of the workers as they hurried out. "Murican an' South Ben' Tribune," he called, though no one stopped in the drizzle to buy. His name was Billy Fendon, but the boys called him "Butts" in short for his former nick-name, "Billy Buttons." Toward the end of this stream of toilers came the man "Butts" seemed watching for. Under the glare of the light over the doorway his was a peculiar face. It was not age that made him appear so old; perhaps it was worry, or perhaps drink.

"Dad," called Butts, "I want to see you a minute. Ma is sick and wants you to come home early. Won't you come? I'll be home too after I sell out over at the Lake Shore. It's my birthday, you know, dad, and you ought to be home, and besides ma's sick"—he continued rather plaintively.

"All right, son, I'll do it if I can," answered "Butts'" father as he started on.

"Butts" murmured to himself—"If the old man comes at all he'll have a jag on; it was in his eye, and ma can't stand a row to-night, for she's most gone." With a resolution to hurry home himself after his papers had been sold, he ran over to the depot to meet the six-twenty-two train. John Fendon walked rapidly down town. People were hurrying away in every direction. Down in front of Fred Martin's saloon on Michigan Street he hesitated. Inside there was an air of warmth that seemed to radiate through the plate-glass front in contrast to his own coldness. Still he debated: "Guess, I won't go in to-night—Billy's birthday, and ma sick at home." But he went in anyway.

In the ante-room, separated by swinging doors from the bar-room, was space reserved for cigars. Back of the show case there hung a theatre poster. It was a striking picture, which, in the shadow, stood out in bold relief. A real artist in tints had portrayed the most pitiful scene from the play "Ten Nights in a Bar-Room." It seemed strange to find a poster such as this in a saloon. Fendon stopped to look at it. The bar-room was just like Martin's. The drunkard was being led by the little girl as a glass was thrown wildly in a quarrel and struck her. The expression on the drunkard's face told a story in itself.

Long years before, Fendon, when a lad, had worked all day for admission to a performance of this same show. Standing before the poster all the old feelings and emotions he had felt at the performance swept over him—especially that of a promise to his mother to keep away from liquor. But that was long ago.

The tinkling of glasses brought him back suddenly. The bar-tender stepped in from the bar-room. "Give me a cigar, John," muttered Fendon in a strange voice.

In the parlor of a small cottage on Chapin Street there hangs a picture in a beautiful frame. It isn't a Gainsborough picture,—just the old poster "Ten Nights in a Bar-Room." Near it hangs Billy's high school diploma which Mrs. Fendon always shows with pride to visitors.

Ralph Waldo Emerson.

WILLIAM K. GARDINER, '04.

In discussing the comparative merits of our leading American litterateurs, many critics disagree. Some praise the lyric poetry of Poe, overflowing with its profuse strains of the softest and richest harmony; others the good-natured satire of Lowell, while most prefer the originality, expression and subtlety of thought which characterize the idealistic and genuine style of Emerson, who to-day is generally conceded to be our representative essayist and poet.

Ralph Waldo Emerson, the son of Rev.

William Emerson, a celebrated Boston preacher, was born in that city, May 25, 1803. His boyhood days offer very few incidents; for he was of a more quiet and serious cast of mind than the average boy of his age, and never engaged in youthful frolics; not, however, through any lack of physical energy, but because from his earliest years he seemed to dwell in a higher sphere. A letter written at the age of ten to his aunt, Mary Emerson, affords us an opportunity of seeing the serious temperament and literary ability in the lad, for the language and common sense expressed in its few pages would do justice to a youth twice his age.

It was during his early training at the public school that his father died, leaving a widow and six children, under ten years of age, in a state of almost abject penury. He had never believed in saving any of the money acquired in the pulpit; and when death was coming on him he said to his wife in a consoling manner: "Our family has been so long in the habit of trusting Providence that none of us ever seriously thought of providing a terrestrial maintenance for ourselves and families." Yet it was indeed a sad plight for her to be in. None of the boys were old enough to work, and she, at her stage of life, wholly unfitted to face the world, was left dependent upon the generosity of friends. The first church of which her husband had been rector came heroically to her aid, and besides allowing her the use of the rectorate for three years, voted her a pension of five hundred dollars for seven years.

Then the dark side of life seemed to cast a shade of gloom over the family. Instead of their regular allowance of twenty-five hundred a year, they were reduced to a mere pittance of five hundred dollars from which the family had to be clothed, fed and educated. It was indeed a hard task for the widow to keep the ever-lurking wolf from the door. It is related that Ralph and his brother Edgar had but one coat between them, which privation served as a target for the derision of his more fortunate school-mates who used to say that when Ralph was out, Edgar was sure to be at home. Amid such conditions, then, Emerson's life—as was the case with many other great men—was a constant uphill fight in the

hard struggle for a hold on the intellectual life of the world.

Being of a somewhat studious nature and helped materially by his aunt, Mary Emerson, he qualified for admission into the Boston Latin School. Here he received the first real polish that was to fit him for his after life. It is related that while in this school he composed several creditable selections. In 1817 he entered Harvard, from which institution he was graduated in 1821. Throughout his college course we perceive that natural tendency to study which was so prominent in his childhood. Although he was never eminent as a student, nevertheless he was always a good scholar, and was noted for his great store of literary knowledge. He also became conspicuous in college, first for his oratorical abilities, having twice won prizes in that line, and secondly for the honor bestowed in making him class poet at commencement.

For the five years following his graduation, in company with his brother William, he devoted his time, partly through need of funds and for something better to which to apply himself, in conducting a very successful school for girls in Boston. During these years, although his external life offers little worthy of note, yet it appears certain that he must have devoted considerable time to the study of theology, for in 1826 he was "approbated to preach." Here again misfortune visited him; but instead of the poverty of his youth, ill health came, and he was obliged to go South to recuperate. In 1829, having apparently recovered, he returned to Boston and was ordained minister of the Second Unitarian church. It is a strange coincidence to note that he descended from "eight generations of culture." Reckoning back to his ancestor Peter Buckley, one of the founders of Concord, the family had always been honored with one of its members in the clerical garb.

Emerson's tastes had always been of a literary rather than of a scholastic nature; and as he adopted teaching simply because it bore a semblance of literary work, so did he take up the ministry, for it was considered the most learned profession. In New England at that time there was little literature. Her sons had far more important problems to solve than the mere writing of prose or

composing of poetry. The ravages of the Revolution had not quite died away; and the long impending hostilities with the mother country were again ripening for a second conflict.

In Emersonian biography we read that one day he and his schoolmates were dismissed before time in order to allow the children to go and help the elders in throwing up earthworks about the city. Hence, as as can be easily seen whatever literary vocation existed during those dark stages of American literature suffered a severe blow, and there was but one resource remaining for the idealist and that was the ministry. Noted for the amiability of his disposition, the strictness of his morals and attention to his duties he became the idol of his congregation. In reality, however, the pulpit was not his pride of place; for during that period of his life there was always apparent the tendency of an imprisoned genius striving to cast off the clerical robes in order to indulge in the beauties of nature. A letter addressed to his sweetheart clearly shows how dissatisfied he was with the ministry and his longing for another vocation.

"I am born a poet, of a low class without doubt, yet a poet. That is my nature and vocation; still I am a poet in the sense of a perceiver and dear lover of the harmonies that are in the soul and in matter, and especially of the correspondence between these and those."

Emerson continued to preach for some time after it became evident to him that his talents were not naturally adapted for the institutional ministry; and perhaps would have done so until his death, had it not been for a heated discussion which arose one day between himself and the congregation, touching the sacrament of the Eucharist, which he proposed abandoning. He felt that he was unable to agree with them on this important point of doctrine, and rather than give in he resigned; thus ending his ecclesiastical career.

In 1832 he sailed for Europe where he remained nearly a year employed in literary research. While in England he formed an acquaintance with Carlyle and other prominent writers, some of whose works he afterwards introduced into this country.

After he returned from abroad he supported himself by lecturing and literary work. He began his eminent career with a discourse upon "Water" before the Boston Manufacturing Institute. During the same season he delivered three other lectures, two upon "Italy" and one on "The Relation of Man to the Globe."

Shortly after this he delivered, in Boston, a course of biographical sketches on famous men such as Milton, Michael Angelo, Edmund Burke, etc. Some of these lectures were afterward printed in the *North American Review*, and attracted so much attention that he received invitations to speak in most of the large cities of the country. In 1836 he composed his immortal "Concord Hymn" and published his first essay on "Nature" which was not a financial success, as only a few copies were sold. In 1836 he delivered his famous address in Harvard on "The American Scholar." Here he strenuously advised the students to lay aside the time-worn habit of imitating the European masters, and to cultivate tastes peculiarly American. "Think of yourself," he says again and again; "believe your own thoughts." From 1840-'44 he contributed extensively to the *Dial*, a prominent literary magazine, in which most of his views were given to the world concerning disputed points in religion, literature and history. In 1841 the first volume of his essays appeared; followed by a second, three years later in which are included the most notable of his writings.

Having received flattering invitations from abroad, he again visited Europe in 1847 where he delivered a series of lectures on "Representative Men" before the most cultured audiences of the old world. His stay in Europe was a very successful one; and besides winning the affection of many prominent men by his solid reasoning rather than by his oratorical ability, he made a worldwide reputation for himself as an essayist and philosopher, and changed opinion current among the English that America was lacking in educational facilities. A prominent French critic remarked after hearing him speak one evening: "He is the foremost thinker America has produced;" and many similar sentiments were expressed by eminent literary men. Returning to America in 1848 he settled down in Concord,

where, with the exception of some lecturing tours throughout the country, he spent the remainder of his life writing poems and lectures.

His poetry, full of poetical feeling, abounding in celestial imagery, and moving in a world of universal symbolism, is preferred by many critics to that of Poe, Lowell, Longfellow and Bryant. "His 'Concord Hymn,' perhaps the best known," says Holmes, "has the dignity of 'Lycidas' without its refrigerating classicism, and with all the tenderness of Cowper's lines on receipt of his mother's picture. It may well compare with others of the finest memorial poems in the language—with Shelley's 'Adonais' and Matthew Arnold's 'Thyrsis.' He is certainly, apart from his verse, the truest of American poets, for he has taken his muse wholly from such poetical elements as were native to his eye. "I will not go a step out of my way in search of it," he says. "I take my stand baring my brow in the breeze of my own country and invoking the genius of my own words."

Exquisite as his poems are, his prose writings possess a truer individuality and richer voice. As a *littérateur*, no American surpasses him in his mastery of pure and classic English, or is able to crowd in so small a space so much concentrated wisdom ornamented with such jewels of diction as are profusely strewn throughout his pages. "A diction," remarks Lowell, "at once so rich and homely as his I know not where to match in these days of fine writing; it is like homespun cloth of gold."

Emerson may be rightly termed the man of contrasts, for his writings, though marked by a supreme ethical vitality are nevertheless unmethodical and pervaded by a certain mystical quality which is charming to some but bewildering to others. When he speaks directly from his own experience, he is quite clear and penetrable; but when he delves in recollections one must necessarily need a "handy helper" to solve his thoughts. Yet as is the case with other brilliant masters one must necessarily educate himself to his standard before the beautiful literary settings which adorn his works can be fully appreciated.

Though at present his fame is virtually in its infancy, it is somewhat clouded by the

pantheistic principles which he sincerely followed in trying to solve the origin of the universe. Yet in time to come when critics peruse his immortal works, if justice is given, and religious prejudice shall have bowed to a just estimation of literary worth, he will be indisputably deemed not only the leading American writer, but also one of the brilliant lights of English literature.

What a Difference a Mustache Makes.

THOMAS J. GEHLERT.

After the curtain of the opera had dropped for the last time Clara and Frank set out for a midnight lunch. They entered a neat little French restaurant, noted for the delicate and delicious dishes served. They seated themselves at a little round table and their orders were taken by a little fat-faced man. Things went well for about fifteen minutes when Clara suddenly arose and took another seat. Leaning over the table she asked: "Frank, do you know who that smooth-faced fellow over there is? He has been staring and smiling at me ever since we came in."

"I really do not know, Clara. Is he not a friend of yours?"

"I never saw the man before, Frank; and if it continues we will have to leave. Everyone in the place is noticing it."

Just above the wainscoting a wide mirror extended around the entire room, so that every change Clara made was all in vain. And yet there was something in the gaze that drew her eyes toward the man. It being the first time Frank had the pleasure of entertaining Clara, he himself would put the man out rather than have her supper spoiled by the annoyance of this man. But as Frank did not care to make a scene, he called a waiter to whom he gave a liberal tip and sent the man word to leave the place. The message was delivered and Frank received a reply written on a leaf of a small note book:

MY FRIEND:—If you wish me to leave this place for merely eyeing the lady in your company, you must first swear on your word of honor that you will meet me at

the North Street Bridge to-morrow night at 7:30. Do this and I will leave.—C. K.

For a minute Frank was dazed. He read the note again, and the queer expression that came over his face told Clara that something was wrong. She ached to see the note; but Frank knowing it would worry her, told her she could see it some other time. Tearing a menu card in two he wrote on the back.

DEAR SIR:—I swear on my word of honor to meet you at the stated place to-morrow night at 7:30. Do your part, leave.—F. H.

The note was delivered by the waiter. The man read it, smiled and left the restaurant. Just as the man passed out a clatter of dishes was heard, and the long-awaited for order was put on the little round table before Frank and Clara. Being relieved of her tormentor, Clara seemed to enjoy her supper; and in their merriment the little dark cloud of that evening was soon forgotten; in fact, it was not thought of again until Frank bid Clara farewell at her doorstep. Clara then thought of the note and the change that came over Frank's face; and she begged so earnestly to see the note that he permitted her to read it. Clara turned as white as a sheet, and with her eyes cast down asked: "Are you really going to go, Frank?"

"Did I not swear on my word of honor, Clara?"

"Then you must go?" she asked in a sad tone. "It is all my fault."

"Yes, Clara, I must keep my word; the man did his part, you know."

Suddenly footsteps were heard approaching in the stillness of the moonlight night; and before another word was spoken the same smooth-faced man stood before them. For a minute no one spoke, then suddenly Clara sprang to the man, and grabbing him by the arm asked her brother where his mustache was. Her brother smiled and calmly told her it was at the barber shop. She introduced her brother to Frank whom he had not met before, and remarked: "What a difference a mustache makes."

"THE true educator suggests physical, mental and moral exercise with irresistible power. His words and influence haunt us, and we must become self-active or self-condemned."

NOTRE DAME SCHOLASTIC

Published every Saturday during Term Time at the
University of Notre Dame.

Entered as second-class matter at the Post Office, Notre Dame, Ind.

Terms: \$1.50 per Annum. Postpaid.
Address: THE EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

Notre Dame, Indiana, March 4, 1905.

Board of Editors.

STEPHEN F. RIORDAN, '04

MICHAEL J. SHEA, '04 JOHN M. QUINLAN, '04

HENRY M. KEMPER, '05 CHAS. L. O'DONNELL, '06

WILLIAM D. JAMIESON, '05

JOHN F. SHEA, '06 EUGENE P. BURKE, '06

BERNARD S. FAHY, '05 WILLIAM A. BOLGER, '07

—Another great benefactor of mankind has passed away. The awful death meted out to Mrs. Jane Leland Stanford was felt and most sincerely regretted by all who admire a philanthropist, a co-founder and patron of an educational institution, and especially a truly noble woman. She was all these. The university which bears the name of the deceased was endowed by Senator Stanford and his wife to perpetuate the memory of their son, the loss of whom they deeply grieved. This magnificent memorial has been a most profitable one to the young men of the progressive Western states. After the death of the senator, Mrs. Stanford assumed control of the university, and for many years she most creditably performed the duties of its guiding head. And though she resigned from this office she continued to practise charity, often secretly, even as before. This virtue was inseparably connected with that noble character.

By her death a great helper has been taken from the list on which are written the names of those whose cause and ambition is the highest—the education of our young men and women. But now her name, engraven in golden letters, appears in another book—among those whose life's work has been faithfully completed; among those that have accomplished much for their fellow-men.

—Under the attractive caption "Confessions of a Yellow Journalist," a current periodical has begun the publication of a series of papers dealing with that false spirit which dominates most of the great newspapers in America to-day. Joseph Pulitzer, the editor of the *New York World*, is credited by the anonymous writer with being the founder of "yellow journalism." Over twenty years ago, when the prosperity of the people of our great urban centres was beginning to make them independent, so that they sought to revolt from the tyranny of the press, he was the first to recognize and voice the necessity for a change of method. He declared that the duty of the newspaper was not to mould, not to lead, but rather to be moulded, and to be led by public opinion. The craving of the people was for sensation; and he proposed to satisfy the public craze for sentiment. From this ambition of Pulitzer's, to give the people what they want, and thereby sell his paper, arose the "yellow" element. From the hour of its inception to the present moment the people have unmistakably displayed their approval of the scheme.

The line of demarcation between the old class of paper and the "yellow journal" consisted in the sort of news published by each. The facilities of both in the line of "copy-gathering" being practically the same, to meet the exigency, the "fake story" came into play. With mock seriousness the yellow journal grossly misrepresented and deceived; the while playing to the average reader's failing for the abnormal, the exaggerated. Now, the keynote of the whole system is commercialism, the spirit which dictates to the writer and the publisher to feel the public pulse, to pander to the so-called "human interest," in order to promote their sales and enlarge their profits. They never think of the nobility of truth and honor. They would as readily destroy an honest man's character as they would exalt the misdeeds of a rascal. But it is useless to rail at conditions. We have admitted, and must continue to admit, that as long as public sentiment and the commercial spirit rule the management of our newspapers we will have "yellow journalism." Only by getting rid of these conditions can we hope to obviate the evil.

United States Civil Service Examination.

The following announcement was received by Rev. President Morrissey during the week. It relates to examinations, to be held in the near future, for those who wish to qualify for appointment in the Philippine Service. This examination affords a splendid opening for college men in general; but especially for graduating students, as practically all the positions under the insular government are subject to Civil Service regulations. Further information in regard to this subject may be had on application to the Commission.

ASSISTANT PHILIPPINE SERVICE.

April 5-6, 1905.

The United States Civil Service Commission announces that in view of the very small number of applications filed for the examination for assistant in the Philippine Service, on March 1-2, this examination has been postponed to April 5-6, 1905, and will be held at the places mentioned in the accompanying list, to secure eligibles from which to make certification to fill a large number of positions in the grades of clerk and teacher in the Philippines.

As a result of this examination it is desired to secure 140 college graduates, including 20 polytechnic and 20 agricultural, at a salary of \$1200 per annum, and 60 normal school graduates at a salary of \$1000 per annum. Many of the appointees will be required in the position of teacher, while some will be required in the various clerical and administrative offices in the islands. Excellent opportunities for promotion are afforded for well-qualified appointees. For positions requiring college graduates, students who graduate in 1905 will be acceptable.

The time allowed for this examination is two days of seven hours each. The first three subjects will be given on the first day, and the remaining subjects on the second day.

Age limit, 18-40 years on the date of the examination. Each applicant will be required to take the eight subjects mentioned below as preliminary to the optional subjects.

The examination will consist of the subjects mentioned below, weighted as indicated:

No	Subjects.	Maximum	
		Wts.	Rat's.
1	Thesis (500 words to be written on one of two topics given).....	4	400
2	Correction of rough-draft manuscript (250 words).....	3	300
3	Mathematics (arithmetic, algebra, including quadratics and plane geometry).....	3	300
4	History and civil government of the United States.....	3	300
5	General history and geography.....	2	200
6	Colonial government and administration (general questions).....	2	200
7	Political economy (general principles)....	1	100
8	Education and experience.....	2	200
Total ratings.....			2000

The figures opposite each subject indicate (1) the relative value of and (2) the credit that will be given as a maximum rating on the subject in the examination.

OPTIONAL EXAMINATIONS.

Each competitor in the assistant examination may also take any one or more of the optional subjects mentioned below. These optional examinations contemplate a general knowledge of the subjects on the part of competitors, rather than thorough professional knowledge and training. The figures opposite each of these optional subjects indicate the additional credit that will be given for a maximum rating on the subject. Three hours will be allowed in the examination on each subject.

Each competitor must state, in answer to question 1 of his application, the optional subjects in which he desires examination.

No.	Subjects	Maximum	
		Wts.	Rat's.
1	Agriculture.....	1	100
2	Bookkeeping (tests in journalizing and making a balance sheet).....	1	100
3	Chemistry.....	1	100
4	Botany.....	1	100
5	Civil engineering.....	1	100
6	Educational methods.....	1	100
7	Finance.....	1	100
8	Forestry.....	1	100
9	Geology.....	1	100
10	Law (general).....	1	100
11	Law (international).....	1	100
12	Law (Spanish).....	1	100
13	Laws (mining) of the United States.....	1	100
14	Laws (land) of the United States.....	1	100
15	Language (Spanish).....	1	100
16	Mineralogy.....	1	100

17 Higher mathematics, up to and including calculus.....	1	100
18 Physics.....	1	100
19 Mining engineering.....	1	100
20 Mechanical engineering.....	1	100
21 Electrical engineering.....	1	100
22 Theory and practice of statistics.....	1	100
Total ratings.....		2200

The rating of a competitor on each regular or optional subject will be in proportion to the correctness of the work done, based upon the maximum rating indicated opposite the subject for perfect work. It will be observed that the total ratings that may be obtained in the regular examination are 2000. A competitor will not receive any credit for work done on any optional subject unless his total ratings in the regular examination are 1400 or more, and 70 or more on such optional subject. The credits received by him in the optional subjects simply tend to increase his prospects of appointment. It is not expected that any one competitor will be found proficient in all of these branches, the aim in providing a variety of optional subjects in addition to the regular subjects being to enable the board to secure eligibles with such special qualifications as may be needed to meet the demands of the service. In making requisitions for certifications of eligibles, appointing officers may call for the highest three names as a result of examination in the regular and optional subjects combined; but should the needs of the service so require, as may frequently happen, requisition may be made for a certification of those standing highest on one or more of the optional subjects, and who have also passed the regular examination. For instance, if a vacancy should occur in the engineer department, requiring a knowledge of civil engineering, or in the forestry bureaus, requiring a knowledge of forestry, or in the bureau of statistics, requiring a knowledge of statistics, a requisition would probably be made for eligibles who have shown the most proficiency in these subjects and who have also passed the regular examination.

The object of the assistant examination is to provide a method of entrance to the Philippine civil service for honest, energetic and well-educated persons who are entitled to be examined under the law. Eligibles thus

secured will be appointed as the needs of the service require. After appointment they will be attached to one of the departments or offices and will be assigned to such duty, clerical or otherwise, as may be deemed advisable.

Those appointed from the assistant examination will be preferred in promotions to the higher administrative offices, unless it should appear that employees who have not passed this examination possess exceptional or technical qualifications, required in the positions to be filled by promotions, which are not possessed by any of those who have entered the service through the examination mentioned. It will thus be seen that through faithfulness, efficiency, and an honest discharge of duties, assistants have a fair opportunity, as the conditions of the service permit, to be advanced to the higher administrative positions.

The medical certificate in Form 2 must be filled in by some medical officer in the service of the United States. Special arrangements have been made with pension examining boards throughout the country to give such examination for a fee of \$2, to be paid by the applicant. If such boards can not be conveniently visited, applicants should appear before medical officers of the Army, Navy, or Public Health and Marine-Hospital Service. The examining physician must show his official designation.

Each applicant for the Philippine Service will be required to submit to the examiner, on the day he is examined, a photograph of himself, taken within three years, which will be filed with his examination papers, as a means of identification in case he receives appointment. An unmounted photograph is preferred. The date, place and kind of examination, the examination number, the competitor's name, and the year in which the photograph was taken should be indicated on the photograph.

This examination is open to all citizens of the United States who comply with the requirements.

Applicants should at once apply either to the United States Civil Service Commission, Washington, D. C., or to the secretary of the board of examiners at the places mentioned in the accompanying list, for application Forms 2 and 375. No appli-

cation will be accepted unless properly executed and filed with the Commission at Washington. In applying for this examination the exact title as given at the head of this announcement should be used in the application.

As examination papers are shipped direct from the Commission to the places of examination, it is necessary that applications be received in ample time to arrange for the examination desired at the place indicated by the applicant. The Commission will therefore arrange to examine any applicant whose application is received in time to permit the shipment of the necessary papers.

Issued February 10, 1905.

Book Review.

VIEWS OF DANTE. By E. L. Rivard, C. S. V. Benziger Bros.

A century is illustrious, some one has written, if it produce a genius and one soul that adequately appreciates him, for then it has produced two geniuses. To say that Dante was without honor in his own country and in his own day would not be within the truth, and it would savor of fulsome praise to rank Dr. Rivard first on the list of the poet's great interpreters. What can be said, however, with truth and full propriety, is that of those who have written guide-books to the works of the masters, the author of "Views of Dante" is among the most successful. A guide-book is all it purports to be, and it attains its object. These essays, given originally as lectures before the professor's class at St. Viator's College and later accorded wider circulation through the pages of *Mosher's Magazine*, are full of just the sort of information and instruction students everywhere read.

There are studies of Realism as found in the *Inferno*, and of Spirituality in the *Purgatorio*; there are adequate chapters discussing various personages of the Divine Comedy with a particularly good treatment of the question "Was Dante a Catholic?" A chapter on "Ideal Youth" again is a reminder of the author's message to the young student. The value of the "Suggestions for Study" is measured by Dr. Rivard's

high standing as a student of Dante and his own extensive experience as a college professor. Bishop Spalding contributes an introduction to the volume which alone would give the work, aside from its many individual merits, *raison d'être*. Throughout these essays, Dr. Rivard is at once the scholar, the theologian, the teacher; while ever interpreting the letter, never failing to communicate the spirit. "Views of Dante" is the first flower of an enthusiasm which, it is safe to say, will place its possessor among the foremost of those who have understood genius. C. L. O'D.

Preliminary Debates.

The preliminaries for the annual debate with Oberlin were held during the early part of the week. Two teams will be chosen this year, one to debate Oberlin and the other to compete with De Pauw. Another inducement for the debaters to do their best is the Studebaker prize of \$75 in gold, which will be divided as follows: \$40 for the leader of the first team; \$20 for the man who receives second place, and \$15 for the holder of third place.

The first and second preliminaries took place Sunday night in the Law room. The crowd was so large that many could not find seats, so they were compelled to remain standing. J. Leo Coontz was the first speaker, and created quite an impression with the audience. Charles O'Donnell spoke next. His discussion showed thorough preparation and great research. Daniel Madden was a little tardy, which necessitated his speaking out of turn. Mr. Burke also did well. W. D. Jamieson opened the second preliminary with an address which won first place. Daniel O'Connor was the next man up. The climax of his speech was probably the best of the evening.

The third and fourth preliminaries were held Monday evening. J. T. Keefe was the "dark horse" of the night. His calmness and superb delivery procured first place for him on a seven-minute argument; P. M. Malloy and G. J. Finnegan also made a good showing. The next debate developed into a close contest between Messrs. Bolger and Hagerty. Mr. Cunningham like-

wise made a very creditable appearance.

The fifth preliminary was run off Tuesday afternoon. Mr. McGinn's debate merited first place; W. J. Donohue and B. Daly were tied for second. Mr. Donohue had an excellent manuscript and his delivery was forcible.

The sixth was probably the most spirited of all. Mr. Boyle delivered a very forcible discourse. E. F. O'Flynn did well, as was as expected, and Mr. Corcoran received high commendation. George J. McFadden also had a well-prepared speech.

Terence Cosgrove had the best of the argument in the seventh preliminary with John R. Voigt as a close second; and Frank Collier made an excellent showing, considering that this was his first attempt.

Those who went through the preliminaries successfully are: 1st preliminary, T. E. Burke, C. L. O'Donnell, and D. L. Madden; second, preliminary, W. D. Jamieson, D. L. O'Connor, M. Maher; 3d preliminary, J. E. Keefe, P. M. Malloy, G. J. Finnegan; 4th preliminary, C. J. Hagerty, W. A. Bolger, W. B. Cunningham; 5th, J. E. McGinn, J. W. Donohue, B. M. Daly; 6th, J. A. Boyle, E. F. O'Flynn, W. Corcoran; 7th T. P. Cosgrove, J. R. Voigt, F. T. Collier.

The semi-finals will be held some time during the coming week. They will be divided into four preliminaries. The eight who receive the highest percentages will compose the two teams. The affirmative of the first preliminary will be upheld by Messrs. Madden, Maher and O'Flynn; the negative, by Messrs. Donohue and Keefe; second preliminary affirmative, Messrs. McGinn and Cunningham; negative, O'Connor, Finnegan and Hagerty; third, preliminary affirmative, Collier, Malloy and Jamieson; negative, Boyle and T. Burke; fourth preliminary affirmative, Voigt, O'Donnell and Cosgrove; negative, Corcoran and Daly.

J. D. J.

Athletic Notes.

Ed Ruehlbach, former pitcher of Notre Dame, is coaching the University of Vermont. Instead of taking the long trip to California with the Chicago Nationals with whom he is signed for the coming year, "Nigger" is getting in shape at Vermont. He was the best pitcher in the West last year, and his success with Chicago is assured if he can

do anything like he has done in the past few years when he was at Notre Dame.

"Bobby" Lynch, another Notre Dame baseball player, is coaching Northwestern. Two of the leading schools in the West and one in the east seeking a Notre Dame man to coach its ball team certainly speaks well for our baseball fame.

* * *

It is with pleasure we announce that "Peaches" O'Neill has been selected to coach the Purdue baseball team. Mr. O'Neill in his day was the best college catcher in the West, and Purdue is in luck to secure the services of such a man as baseball coach.

* * *

Coach Arndt, who has been with us for the past month, instilling the rudiments of baseball into our candidates, has left the University, and will join the Cincinnati club which leaves for Jacksonville, Florida, this week. During his short stay here, Mr. Arndt made many friends both on the baseball squad and off, and they all unite in wishing him success for the coming season.

* * *

It is likely "Shag," who is a Senior Law, will not remain in school much longer. He is waiting the summons from the manager of the Washington Club, and will likely report for spring practice in the Capitol City. Judging from the fast preliminary practices he is indulging in daily with the Varsity he should have little trouble remaining in the fast company which he is entering. His many friends at Notre Dame wish him success in his new position, and feel sure he will "make good."

* * *

For the past week the Varsity work has been confined entirely to batting practice. Formerly much attention was given to infielding work, but this year the authorities believe in order to win games strong hitters will have to be developed. The candidates will be outdoors in about two weeks, and until then hitting will be the daily routine. From the present outlook it is a known fact that we shall have an exceedingly strong infield; the presence of experienced men on the bags makes that department of the team safe. As to the outfield position,

their relative strength can not be determined until outdoor practice is resorted to. The new men who are showing up well in all departments are Welch, Shea, Fansler, Stopper, Monahan, Burns, Sheehan and McCarthy.

* *

Corby's basketball team won from the Brownson's five in the last game of the Championship series. The game was played in the Brownson gymnasium Wednesday night. The final score was 22 to 9. The score at the end of the first half was 19 to 6 in Corby's favor. Brownson tried hard to overcome the lead in the second, but succeeded in making but three more points. Coons was responsible for the greater part of Brownson's scores. Corby's team-work was the best seen here this season. They worked like a well-balanced machine. Herman and Winters were the stars for Corby, the former making eight baskets, and the latter being particularly noticeable by his "dribbling" and long throws.

Corby		Brownson
Brennan	R. G.	Coons
Herman	L. T.	Quinn
Pryor	A.	O'Leary-Colahan
Holliday	L. F.	Brown-Donovan
Winters	R. F.	Jones

Time of halves, 15 and 10 minutes. Referee, Rennacker.

* *

The training table has been started and all the men of promise are taken on. We expect from now on to see a vast improvement in the work of the track men. A man can not train without proper food; and as they have it now, no doubt in a few weeks the improvement will be noticed. It is likely, Draper, Keefe and Coad will compete in the M. A. C. games in St. Louis, March 18.

* *

Manager McGlew has been called away because of the illness of a friend.

* *

Perhaps the most noteworthy event of the past week is the disappearance of the famous ball player, Mr. Whitehead. Whitehead came to Notre Dame to train and get in shape for the coming season. Came here, because, as he said: "There may be better places in the United States for ball-players to train, but I don't know where they are."

Due to some misunderstanding with our "ball tossers," Whitehead has severed his connection with the Notre Dame gymnasium. We lose the opportunity of seeing a regular ball player work, a chance which does not come to every man; but he has gone and we can not help it. For the assistance he rendered while here we thank him, and all join in one long wish for his success when he dons his suit to win the pennant for Louisville.

R. L. B.

Personals.

—The Reverend James B. Cotter of Iron-ton, Ohio, spent last Wednesday with friends at the University.

—Mrs. Michael D. Falvey of San Pierre, Indiana, recently paid a short visit to her son Mark in Brownson Hall.

—Mr. Daniel Mahoney of Carroll Hall had the pleasure of entertaining his mother and sister of New York City last Sunday.

—A very welcome guest of the University during the week was Mrs. James McLaughlin of Chicago, who came down to see her son George of Brownson.

—Mr. Leo Garrity of Carroll Hall was very pleasantly surprised during the week by the unexpected visit of his sister Mrs. J. O'Brien, and his sisters-in-law, Mrs. E. C. Garrity of Chicago and Mrs. T. P. Garrity of Chadsworth, Illinois.

—Another of Notre Dame's Law graduates who have risen in prominence is Mr. J. Joseph Cooke, LL. B. '92, of Beardstown, Ill. Despite the fact that the Illinois Legislature is composed of nearly all Republican members, Mr. Cooke was one of the few elected on the Democratic ticket. He has started on a brilliant career, and reflects great credit on his *Alma Mater* and the ability of Colonel Hoynes, Dean of the Law Department. All at Notre Dame wish Mr. Cooke continued success.

—Among the Syrian priests who have come to America is the Reverend Father John Haddad, exarch, who is well known for his varied knowledge of ancient classics as well as of ecclesiastical and profane sciences. It is by the direction of the Superior General of his Order and the wish of the Patriarch that he came to this country to look after the spiritual interests of the Syrians who belong to the Greek Catholic united Or-Milckied. Father Haddad is well known by his missionary labors to several archbishops and bishops, notably in the

archdioceses of Chicago, Milwaukee, St. Louis, Cincinnati and the diocese of Fort Wayne.

Father Haddad is the author of several books: philosophy and theology in six volumes. Various subjects on logic, literature, standard of letters, heritage, albadie, poetry, fill six more volumes. He is quite a linguist, speaking several Asiatic and European languages. We have seen letters to Father Haddad from Mgr. Falconio and other high dignitaries commending the work of this devoted missionary. By his learning and the finished refinement acquired through a superior education, Father Haddad ranks the first among the many missionaries that have come from time to time to tend to the wants of the Syrians in America. His knowledge derived from his travels through Asia, Africa, Europe, and America, is as wide and varied as his book knowledge. He is an excellent conversationalist whose exquisite manners and charming politeness make a pleasing impression on all who come in contact with him. Several members of the Faculty of Notre Dame University, who had the pleasure of making the acquaintance of this pious priest, entertain the highest regard for him on account of his manifest sincerity and genuine worth.

Local Items.

—Advertisement.—Wanted: A smokeless pipe. Apply at any room in Sorin Hall.

—The college student and many others would prefer and advocate the enactment of a law for the chloroforming of "goats."

—Found:—A small open-faced silver watch. Owner may have the same, upon identification, by applying at Room 54, Sorin Hall.

—The first preliminaries are over. There are eleven affirmatives and ten negatives; or in other words, it is an 11 to 10 shot on compulsory arbitration. Which end will you take?

—Some have already begun counting the days and Sundays till June 15. Has anyone counted the seconds yet? Or is that beyond the ability of those indulging in that "waste-time?"

—The royal families have decided to settle the dispute between the Russians and the Japs. In order to do this the noble princes of St. Edward's have erected two immense forts, which are made of the strongest and hardest snowflakes. Hostilities opened last week, but no reports of a decisive victory for either side have been received. Several messages have been delayed by snowballs.

A few eyewitnesses have been seen, but their views were conflicting. The latest report says that the champions of the Russians have returned to Never-Come-Back.

—No reports of the meetings of the Browning club have been received for several months. Rumor has it that the silent members have been abstaining from the author; and that in place of this work they have begun the study of the Epicurean Philosophy. But who shall blame them? The Feast of St. Thomas Aquinas falls on Tuesday, March 7.

—Ziz-z-z-z! Kaplunk! The objects that raise all this disturbance are only small things, but they cause impressions as well as expressions—especially the latter. The faint-hearted and others are rendering thanks to old Sol for destroying that "beautiful white mantle" which has so long covered mother earth. If it only freezes now they shall probably embrace her.

—St. Joseph's Literary and Debating Society held their weekly meeting last Wednesday evening. The regular program was carried out amid great enthusiasm. The subject debated was: "Resolved, That, the Russian people are justified in their attitude toward their government." The affirmative side of the question was maintained by Messrs. Singeon and Brenneck; the negative being supported by Messrs. Powers and Watkins. The decision by a general vote was rendered in favor of the negative. Richard Barry, with characteristic Gael eloquence, delivered a well-written oration entitled "An Irish Exile." Mr. G. W. Sullivan's comic recitation took the house by storm and brought forth many a roar of laughter. After a general discussion, an adjournment of the society was called for and passed.

—Handball, basketball, indoor baseball and reading are the most popular amusements among the Minims during the cold, stormy, or damp weather. That they enter into the first three of these pleasures with a vim and vigor unequalled by the members of any other hall, is never questioned. But very few, however, know of the silent enjoyment that they experience as they sit in their beautiful library, reading the adventures of the heroes of Oliver Optic, Horatio Alger, Father Finn, and a host of other authors whose books are so well adapted to the youthful mind. The library is a perfect one for boys of their age. More classical books are there for those who desire to delve deep into the novel or history. All in all, there are about 2000 volumes in this unique little room. It was Brother Cajetan who secured this excellent selection of books; and the thanks that he most appreciates is in fulfilment of the desires of his little men.